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## Question Box

NOTE: All questions addressed to "The Question Box" must be signed if they are to receive a reply. However, names will be withheld from publication if requested. Only the questions considered of general interest will be answered in the EVANGEL.

**QUESTION:** Explain 1 Corinthians 7:36—Name withheld by request.

THIS VERSE reads, "But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry." The *Williams Translation New Testament* reads thus: "Now if a father thinks that he is not doing the proper thing regarding his single daughter, if she is past the bloom of her youth, and she ought to do so, let him do what she desires; he commits no sin. Let the daughter and her suitor marry." The *Weymouth Translation* agrees with this by saying, "If, however, anyone thinks he is acting unbecomingly towards his unmarried daughter if she be past the bloom of her youth, and so it must be, let him do what she desires; he commits no sin; she and her suitor should be allowed to marry."

Some people imagine that this verse gives license to unmarried couples' having uncomely conduct toward each other; that they may give themselves to their passions if they will marry afterward. Such an interpretation is entirely out of harmony with all the rest of the Bible, and especially with this chapter. Under Jewish custom, no daughter could marry until she had the permission of her father. Often the father would, because of his attachment to his daughter, or some other reason, fail to give her in marriage long after she had passed marriageable age—or the flower of her age. If any father found this to be true concerning his daughter, he was at liberty to continue his refusal to give her in marriage, or he could permit her to marry. Whichever he did, it would be no sin. However, under almost all circumstances it would be much better for the father, for his daughter, and for her suitor if he would permit them to marry.

To prove that this is the meaning, notice the possessive pronoun in "his virgin." The girl in question belonged to the man in question, and she would not belong to a husband until she married. The last words of the verse, "let them marry," prove that she did not already belong to a husband. If the girl is an unmarried virgin, she does not belong to a husband, but to a father. She would not belong to the husband until after they married, and after that she would not be a virgin or unmarried girl. The only consistent explanation is that which is given here and is borne out by the *Williams* and *Weymouth* translations. Those who try to use this verse to cover their wicked deeds and to justify their unruly passions are in error and sin.

### SPECIAL NOTICE

Evangelist Grace D. Bell is open for revivals and daytime flower schools. She taught the Ladies' Willing Workers Band at the Wimauma Camp Meeting, which proved a blessing. A church can make from \$40 to \$50 per week on the sale of these flowers. You may contact her at Route 3, Box 504 A, Pensacola, Florida.

## Church of God Evangel

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### DECLARATION OF FAITH

#### WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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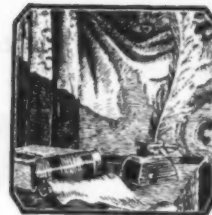
**Cover Picture by Garnett**—The beautiful Chinese Gardens at Wawasee Lake, Indiana.

In this picturesque region there is a happy blending of nature's art with that of man. Man by thought and desire can improve his surroundings, or can mar and defile the beauty of God by wantonness and carelessness—whether it be the beauty of nature or his own heart.

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The Church of God Evangel



## Pentecostal Perils

### IV EMPHASIZING MINORITIES

**C**HRISTIANITY in general has always faced the danger of emphasizing minorities. By this I mean, focusing their attention on things that are of little consequence to the neglect of things that deserve major stress and emphasis. Too often honest-hearted Christians have been side-tracked by some trivial issue when they should have been engaged in more significant labor for the Lord. It is an easy thing to place greater stress on tradition and custom than on practical and pertinent reality. Jewish history, for instance, records a time that the Jews in Jerusalem were in division and contention over whether to pray over their sacrifice before it was killed or after. It is amazing how little things that do not matter can drive a wedge between good and God-fearing people.

While this peril is common to all Christians, it is particularly threatening to Pentecostal people, because of their emphasis on the deeply spiritual life. If this sounds con-

#### SPLITTING HAIRS ON DOCTRINE

tradictory or paradoxical, it actually is neither, but only an ironic truth. There is a standard of holiness that we must maintain as God's people, but we should be sure that standard is delineated by the Scriptures and not by some personal experience of ours or some ancient tradition we have always followed. We should earnestly contend for the faith that is established in the Scriptures, and not be guilty of the endless disputations against which Paul warned young Titus, "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

Perhaps it is because we are so overwhelmed by the blessings of God in our lives, and so eager that others share them, that we are in constant danger of destroying ourselves by splitting hairs on doctrine. We must remember, however, that we can not foist upon others our presentiments, prejudices, fears, or experiences. We must establish ourselves upon the unerring and constant Word of God, and constantly emphasize those things that are to be found there. All Bible doctrines must be maintained with undying service, but beliefs that are personal or irrelevant must not be allowed to divide Pentecostal people. As God gives us the light to understand it, doctrine will never divide us, for we are all insistent upon following God's Word to the letter. Our customs, traditions, personal beliefs, interpretations, and prejudices, however, may divide us if we are not big enough to reconcile them or ignore them. If we insist upon splitting hairs over these matters, there will no longer be any need for Satan to molest us, for in biting and devouring ourselves we will be consumed one of another.

BY OUR EMPHASIS on the gifts of the Spirit, which is one of the powers and beauties of the Pentecostal faith, we make ourselves especially subject

#### DEMONSTRATION OVER RIGHTEOUSNESS

to the peril of emphasizing the demonstration over righteousness. We speak in tongues, but must not make speaking in tongues our objective or our criterion of godliness. We must learn that you can not determine by outward demonstration the condition of a person's heart. When we lay the emphasis on the demonstration rather than the life behind it, we invite insincere people to deceive us and thereby make a mockery of that which is precious to us. Shouting like an angel on Sunday does not erase living like the devil through the week. Nevertheless, we encourage this sort of thing when we judge how spiritual a man is by the amount of demonstration he has. This perilous habit of putting major stress on spiritual demonstration encourages hypocrisy, and discourages sincere Christian hearts who are not as demonstrative as we insist upon their being. They become discouraged because no matter how good they live they do not rejoice as much as someone else. This discouragement may eventually destroy them.

RELATED TO THE PERIL of emphasizing demonstration over righteousness is that of emphasizing oratory over the ministry of the Word. The leader

#### ORATORY ABOVE THE MINISTRY OF THE WORD

of one major denomination in the United States stated recently that his church had comparatively failed in this country because "Americans like their religion and politics served hot." All people enjoy hearing the Word of the Lord proclaimed with enthusiasm and earnestness, but it is not fitting to substitute sound and fury for intelligence and reasoning from the Scriptures. We make clowns and mass psychologists of our ministers when we cause them to believe that the success, effectiveness, and appeal of their ministry is determined by something other than its soundness and substance. Bodily motion and rapid speech in trumpet tones is not necessarily preaching the Word of God. It is a wonderful thing to have the Word preached with verve and energy, but not at the expense of the logic and illumination of the sermon. To our regret, occasionally a man of the pulpit may reveal to his friends that all he has to do to preach a successful sermon is to engage in vigorous gestures and appeal to the emotions of the people. Having learned this, he no longer needs to do serious study or to prepare thoroughly for his pulpit task—he will simply excite their emotions and leave it at that. While this is tragic, it is far too prevalent—and is a peculiar hazard to Pentecostal people. We must avoid it consistently and,

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By WILLIAM E. PICKTHORN\*

# Christian give attention to reading



CHRISTIAN READING FEEDS THE SOUL

**F**RANCES LIES CURLED UP in a big armchair reading. Wholly unconscious of what goes on around her, she can be heard to laugh or sigh with the mood of the story. She even wipes away an occasional tear shed in sympathy with the sufferings of its hero. This is nothing unusual for Frances because, like most girls of her age, she comes home from the library at least once every week with books piled high in her arms.

The same story could be told of Junior, except that stacked by his chair are bundles of magazines, the latest offerings of the near-by newsstand. Or it could be Johnny and his treasured comic books accumulated by trades which he made with other boys of the neighborhood.

In every home you will find them—books, magazines, newspapers, funny papers, comic books—an imposing array. And it isn't just the children who read. There are homemaking books for Mother and business guides for Dad. There are books to tell how to care for the house, what to do when the dog is ill, and how to buy a new hat. There are books about everything under the sun, and of the making of them there is no end.

But, why?

Buried deep in every human heart is a desire to know. Where did man come from? Where is he going? Why is good, good, and what is bad? What makes people behave as they do? Why must there be rules for behavior? What do those rules mean to me? Coupled with the desire to know is a desire for experience. Both are God-given hungers without which there would be very little development in man. But how are these cravings satisfied? Personal experience, no matter how varied, can provide only

a limited amount of either the knowledge or the experience needed for life. Thus it is necessary that we draw from the experience of others. In ancient days this was done by means of storytellers who gathered their tales from everywhere, and told them around the campfires at night. Thus were passed on the stories of Adam and Eve; of Abraham, Isaac, and Jacob. Thus the knowledge of God was given to succeeding generations. Thus knowledge of science, art, and language was spread and handed on as part of the heritage of men. Now, reduced to writing, this wealth of material is made easily accessible through newspapers, magazines, and books.

It is through this means that men obtain much of what they know. Have you ever asked yourself how much you owe to books? Geography, history, science, music—even the very language which you use—were committed to you through this means. Your knowledge of people comes to you largely by that which you read about them. Even your knowledge of God and salvation was transmitted to you through a book—the Book of all books, the Bible.

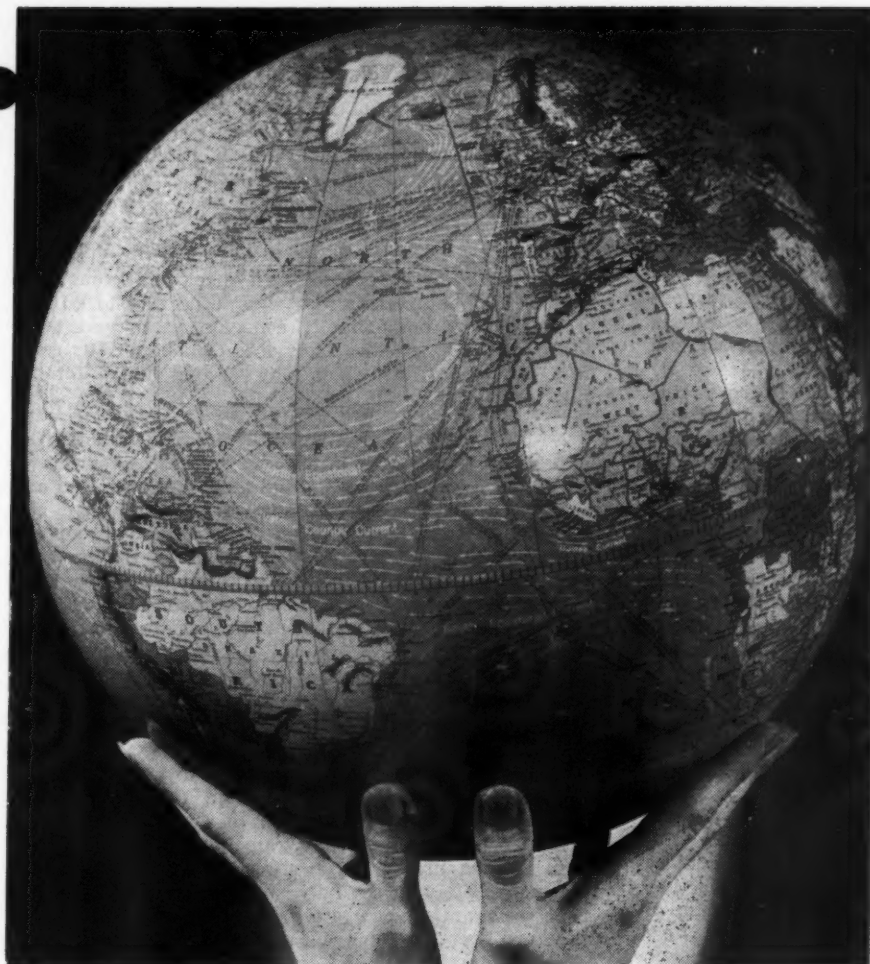
Thus it is evident that books are an asset, almost a necessity, in the business of living. And it is easy to understand how important it is what you read.

Every thought which is accepted leaves its indelible impression on the mind. Once there, it proceeds to become a part of the very make-up of the person who received it, shaping his thinking, motivating his behavior, and finally altering the very structure of his life. So it pays to ask of yourself, "What do I read?" It might pay to look around your home and ask again, "What kind of company does my family keep through the books which it reads?"

**JOHNNIE HAS A MANIA** for comic books. And more "Johnnies" than we realize are addicted to this mania. One librarian told me some time ago that good children's books are being neglected, that children's story hours were being instituted in an attempt to revive interest, but that children showed little desire even for stories that were told. It wasn't that children had lost their hunger for stories, she said, but that the hunger was being fed by the comic book trade. This librarian said she had evidence of boys, and girls, too, who went without lunch at school so that they could use the money to buy the latest copy of the Adventures of Whoozit. She knew of instances of money that had been stolen that it might be spent at the newsstand. And what of these comic books? Most of them are of the "pulp" class; on the cheapest paper, with drawings entirely devoid of art and in colors that are preposterous. The tales are lurid and without purpose. The heroes are seldom people of character. Moral issues are not carefully drawn. Most of the stories deal with the supernatural, but put it on the plane of the human, accenting the "I" and thus the

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# The BIBLE and MISSIONS

By AVIS SWIGER

(Used at Louisiana State Convention)

**T**HE MISSION ENTERPRISE is no human conception or undertaking, no modern scheme or invention. It did not originate in the heart or brain of any man, not even William Carey, the father of modern missions, or the apostle Paul, the great New Testament missionary. Its beginning was in the heart of God Himself. Jesus Christ, God's great missionary to a lost world, was the supreme revelation of His heart and the complete expression of His love.

Christian missions is the proclamation of the gospel to the unconverted everywhere according to the command of Christ.

"Proclamation" means crying aloud with authority. "Unconverted" means those not turned to Christ. So every preacher of the gospel is, in reality, a missionary, if he is preaching the gospel according to Christ's command—"Go ye...preach and teach...and baptize."

Since missions had its beginning with the Trinity, we would expect to find much about it in the Bible—and that is exactly true. From Genesis to Revelation it is a missionary Book. That is true to such an extent that if

all pertaining to missions should be cut out, you would have little left except the covers.

The missionary character of the Bible might be explained this way: It is God's search for man in contrast to all other sacred books, which are the stories of man's search for God.

God chose the man Abraham to be the father of a great nation. Why? To save them, and them alone, out of the families of man? A thousand times no. He chose them to be missionaries to the rest of the world. Hear God say to Abraham in Genesis 12:3, "I will bless thee... and thou shalt be a blessing. In thee shall all families of the earth be blessed." They were to receive from God in order to give to others.

To Moses on Mount Horeb, He says, Exodus 19:6, "And ye shall be unto me a kingdom of priests, and an holy nation." A priest was to stand between God and the people, so the nation of Israel was to make God known to the rest of the nations.

Israel did not understand God's divine purpose. They failed to understand God's election of them as a servant nation, and selfishly monopolized what God meant for good to all the world. So God laid them aside for a time

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# The FORGOTTEN MAN

F. W. Lemons



**A** RESOLUTION calling for the setting aside of a "day of appreciation" at the next Virginia state convention, in honor of the Christian minister, was passed unanimously by the Virginia ministers' meeting, August 26. This resolution, according to the report, grew out of the prevalent tendency, both in and out of the Church, to regard the Christian minister with irreverence and disrespect.

In the opinion of this observer, while it is regrettable that the recommendation should have to originate with the ministry, it is a timely and worthy gesture. Obviously, a ministry that cannot command the respect of its constituency and community is powerless to influence them for God. It is imperative that the man under divine appointment as an ambassador for Christ should enjoy the highest respect—not because he is better than other men, but because he is a chosen vessel, through which God carries on His work.

God could have chosen angels, scientists, or philosophers to make known the mystery of His will to men, but it has "pleased God by the foolishness of preaching to save them that believe." A preacher of the gospel may be of little importance in any other field, but in the program of God for winning the lost to Him, the preacher plays the leading role. A lost soul can never be reconciled to God until he learns, through God's ambassador, the terms on which God will accept him. Notice the emphasis the apostle Paul places upon the preacher. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? and how shall they believe him of whom they have not heard? *and how shall they hear without a preacher?*"

**OFTEN GOD'S CHOSEN** men are ignored and forgotten by the godless, but God always honors His faithful servants who labor in the Word and doctrine. And He always has had men to speak for Him—fearless, uncompromising men who would not be silenced by either threats or bribes. Through them He has both blessed and rebuked kings and nations. When He has had a special message for kings, He has not dispatched angels to bear the special tidings, but honored His servants the preachers—the prophets.

When a king was to be chosen to lead the nation of Israel, it was the prophet of God, the saintly Samuel, who anointed him to be king. And when the king had sinned and forfeited the right to perpetuate his dynasty, it was the prophet again who rebuked him and informed him God had rejected him from being king. It was the same prophet who, under God, anointed David to be king in the room of Saul. Kings never called or anointed prophets, but prophets anointed kings. When kings failed and fell into sin, it was the prophet of God before whom they cringed and heard stinging rebukes. It was Elijah the Tishbite, the rustic hermit prophet, garbed in a coarse garment of camel hair, whom He sent to rebuke the wicked Ahab. Ahab feared him far more than he did the armies of his enemies.

When the days of Hezekiah were numbered, and it was time for him to go, God sent His servant Isaiah to advise him to set his house in order, for said He, "Thou shalt surely die." And when an answer to the prayers and tears of King Hezekiah came, it was not to the king directly and not by the mouth of an angel, but through the faithful prophet Isaiah, who was authorized to go and break the good news that fifteen more years were to be added to the king's life. Thus does God honor His servants. He did not have them play "second fiddle" for nobility or royalty.

**IT DOES NOT APPEAR** from reading the Old Testament that God's ministry ever enjoyed great or continued popularity. The carnal mob, often rebuked and incensed by the prophet's message, hated, persecuted, and often killed them. Stephen chided the rebellious people of his day with the caustic words, "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers."

The New Testament Church should show a brighter picture. But alas, the passing of the aforementioned resolution is a commentary upon the gross irreverence with which many communities and churches regard the man of God. Perhaps there are reasons.

The first reason, undoubtedly, is the low level on which the average preacher chooses to live. It is obvious that one cannot live on the low scale of a worldling all week and fit perfectly into a holy frame on Sunday. The business of preaching requires, first of all, a consecration commensurate with the holy calling. A low spiritual status, however, may be corrected by prayer and waiting upon the Lord that His anointing may rest upon us.

The next and probably the principal reason for the gross disrespect with which the ministry is regarded comes from the ministry itself. It is crystal clear that the world at large will not reverence a ministry that places little honor upon itself. But do we not regard ourselves highly? In this respect, no more than we regard our fellow ministers. In our zeal to hold the standard high, is it not probable that we have placed a low estimate upon some very previous men of God? No special reward is offered for the assassination of character and the ruin of those who by our care might be lifted. Our laymen will show higher respect for our preaching brethren when we begin to bestow "double honor" upon those who rule well, and "especially they who labour in the word and doctrine."

Instances by the score could be adduced in which good men have been "railroaded" simply to appease a carnal element in a church—an element which itself might well have come under the disciplinary rod. Brethren among us whom we have trusted as servants of the Church have acted upon the erroneous, inconsistent assumption that it is better to move a pastor and save a church, irrespective of principles involved. It thus happens that the man of God becomes a holocaust upon the altar of strife and carnality, a fellow minister officiating at the pitiable sacrifice. Such congregations, therefore, develop an idea

that preachers are cheap articles, and that disposing of one is an inconsequential matter—something like casting off an old garment, frayed and faded. They reason that another minister may be secured easily, and no questions will be asked about the unscrupulous manner in which the old one was discarded.

There should be definite, official action on the part of the entire ministry to impress the churches that a minister bearing the call of God, the ordination of the nail-pierced hands, and the anointing of the Holy Ghost is a gift of God. (Ephesians 4:1); that though he be a servant of the Church, he is under divine orders, and it is a grievous offense to God to maltreat His servants.

**BRETHREN** serving Christ and the Church officially may well be admonished as to the care with which they use their arbitrary powers in appointing, exchanging, and failing to appoint. Everyone who accepts a ministry in the Church of God surrenders his life and submits to the discretion of those whom he considers "over him in the Lord." In a sense he becomes dependent upon the overseer. It is, therefore, a betrayal of a sacred trust for the overseer to fail to give due consideration to every brother. Shame on the man who uses his position as a means for exchanging favoritisms at the expense of blood-bought brethren.

If officialdom displays a low evaluation of the minister, it follows that laymen, too, will form a poor opinion of him. No official should ever invite a layman to speak disparagingly of a brother minister in the absence of the latter. Such practices breed contempt. It is grossly unfair for any minister—official or otherwise—to publicly harangue the pastors about "pulling overseers' coat tails." Aside from humiliating the pastor before his flock, it always seemed to me to be unjust. It is the business of the overseers to serve both the churches and the pastors, and it is, therefore, important that pastors talk with them concerning their mutual labors and problems. It thus ill becomes an official to cast aspersions upon the ministry. If he does so, he may expect his remarks to boomerang upon him along with all the others.

It has always seemed to me that when public remarks concerning the group of men with whom officials are "laborers together" are expedient, that some words of commendation would be in order and fitting. Criticisms and censures might be reserved for other and private occasions. Commendations from official sources would enhance the minister in the eyes of the people and go far toward restoring the respect which the high position as "ambassadors for Christ" deserves.

When it is discovered by laymen, though their minister may lack great talent and popularity, and may not be widely known, that he nevertheless merits and receives the honor of those "over him in the Lord," as well as the high esteem of his fellow ministers, the effect upon them will be wholesome and electric. There is, therefore, a mighty challenge to the ministry to esteem one another very highly for their works' sake.

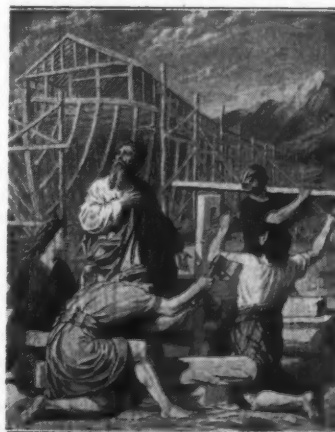
**IT IS NOT ANTICIPATED** that the Christian minister will ever enjoy the favor of everyone. "Woe unto you when all men speak well of you." The world can never be in love with the ambassador of the crucified Lord. Nor do we expect it. Therefore, the true man of God may often be slighted and ignored, and sometimes suffer affront at the hands of the enemies of Christ. He may, indeed, be the forgotten man, but not always. The

day will come when he will be the man of the hour. All the critics will then be silent, and he will have his say.

Belshazzar made a feast to a thousand of his lords, all of whom were lesser in moral and mental stature than the great Daniel who had served so nobly under Belshazzar's grandfather, Nebuchadnezzar, and who had saved the kingdom for him, during the king's melancholia. But the lecherous Belshazzar did not invite Daniel to his feast. The old prophet would have been a "fly in the ointment" at that impious affair. But before the feast was over, the "forgotten man" was called in. He became the most sought-after of anyone in the kingdom. That the hour of doom was about to strike, Belshazzar was convinced, although he could not decipher a single word of the strange handwriting on the wall. Nor could anyone else in the scarlet company. In such perplexity, what could have been more appropriate than to have called for the man of God?

Daniel did not share in the feast, but before it ended he was the man of the hour. Against the dark background of bacchanalian debauchery, Daniel, long famous for his piety and integrity, stood out in bold relief, like a stalwart giant among pigmies. He and those who shared his faith would be vindicated in the presence of those who had despised them. Every eye was upon Daniel, and every ear strained to hear his words, though destined to be words of doom, while he, in the true dignity of his calling, without apology, without flinching or stammer-

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## NOAH

A. M. Quick

God looked, and looking, saw the heart of man  
Spewing forth evil in the sin-cursed earth,  
Mocking all godliness with ribald mirth,  
Working all wickedness beneath the span  
Of His pure heavens. Wickedness so great,  
Polluting, overflowing everywhere,  
As to infect the earth and ambient air  
With lust and greed and murder-breeding hate.

Yet blameless still in that poor world gone wrong  
He found a man named Noah, one who trod  
True and obedient in the paths of God,  
Despised but royal in that evil throng.

God found a way for him. When flood-tides raved  
Obedient Noah and his house were saved.

# SINNERS in the Hand

*"Their foot shall slide in due time"*



THE EXPRESSION I have chosen for my text, "Their foot shall slide in due time," seems to imply the following things, relating to the punishment and destruction to which these wicked Israelites were exposed:

That they were always exposed to destruction, as one that stands or walks in slippery places is always exposed to fall;

That they were always exposed to sudden, unexpected destruction;

That they are liable to fall of themselves, without being thrown down by the hand of another, as he that stands or walks on slippery ground needs nothing but his own weight to throw him down;

That the reason they are not fallen already, and do not fall now, is only that God's appointed time is not come, for it is said that when that due time or appointed time comes, "their feet shall slide." Then they shall be left to fall, as they are inclined by their own weight. God will not hold them up in these slippery places any longer, but will let them go; and then, at that very instant, they will fall into destruction, as he that stands on such slippery, declining ground, on the edge of a pit, that he can not stand alone, when he is let go he immediately falls and is lost.

There is nothing that keeps wicked men at any one moment out of hell but the mere pleasure of God. By "the mere pleasure of God" I mean His sovereign pleasure, His arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had, in the least degree or in any respect whatever, any hand in the preservation of wicked men one moment.

The truth of this observation may appear by the following considerations:

There is no want of power in God to cast wicked men into hell at any moment. Men's hands cannot be strong when God rises up: the strongest have no power to resist Him, nor can any deliver out of His hands.

HE IS not only able to cast wicked men into hell, but He can most easily do it. Sometimes an early prince meets with a great deal of difficulty to subdue a rebel who has found means to fortify himself and has made himself strong by the number of his followers. But it is not so with God. There is no fortress which is any defense against the power of God.

They deserve to be cast into hell, so that divine justice never stands in the way; it makes no objection against God's using His power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins.

They are already under a sentence of condemnation to hell. They do not only justly deserve to be cast down thither, but the sentence of the Law of God, that eternal

and immutable rule of righteousness which God has fixed between Him and mankind, is gone out against them and stands against them, so that they are bound over already to hell.

They are now the objects of that same anger and wrath of God which is expressed in the torments of hell, and the reason they do not go down to hell at each moment is not because God, in whose power they are, is not then angry with them, as angry as He is with many of those miserable creatures that He is now tormenting in hell and do there feel and bear the fierceness of His wrath. Yea, God is a great deal more angry with great numbers who are now on earth; yea, doubtlessly, with many who are now in this congregation, that, it may be, are at ease and quiet, than He is with many of those who are now in the flames of hell.

So, it is not because God is unmindful of their wickedness and does not resent it, that He does not let loose His hands and cut them off. God is not altogether such a one as themselves, though they imagine Him to be so. The wrath of God burns against them; their damnation does not slumber; the pit is prepared; the fire is made ready; the furnace is now hot, ready to receive them; the flames do now rage and glow. The glittering sword is whet and held over them; and the pit hath opened her mouth under them.

The devil stands ready to fall upon them and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion. The Scripture represents them as his goods. The devils watch them; they are ever by them, at their right hand; they stand waiting for them, like greedy, hungry lions that see their prey, and expect to have it, but are, for the present, kept back. If God should withdraw His hand by which they are restrained, they would, in one moment, fly upon their poor souls. The old serpent is gaping for them; hell opens its mouth wide to receive them. If God should permit, they would be hastily swallowed up and lost.

THERE ARE in the souls of wicked men those hellish principles reigning which would presently kindle and flame out in hell fire if it were not for God's restraints. There is laid in the very nature of carnal men a foundation for the torments of hell; there are those corrupt principles, in reigning power in them and in full possession of them, which are the beginnings of hell fire.

It is no security to wicked men for one moment that there are no visible means of death at hand. It is no security to a natural man that he is now in health, and that he does not see which way he should now immediately go out of the world by any accident, and that there is no visible danger in any respect in his circumstances. The manifold and continual experience of the world in all ages shows that this is no evidence that a man is not on the brink of eternity, and that the next step will not be

# **ands of an Angry God**

*due time" (Deuteronomy 32:35).*

into another world. The unseen, unthought-of ways and means of persons going suddenly out of the world are innumerable and inconceivable. Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen. The arrows of death fly unseen at noonday; the sharpest sight can not discern them. God has so many different, unsearchable ways of taking wicked men out of the world and sending them to hell that there is nothing to make it appear that God had need to be at the expense of a miracle, or go out of the ordinary course of His providence, to destroy any wicked man at any moment.

Natural men's prudence and care to preserve their own lives, or the care of others to preserve them, do not secure them a moment. To this, divine providence and universal experience do also bear testimony. There is this clear evidence that men's own wisdom is no security to them from death; that if it were otherwise, we should see some difference between the wise and politic men of the world and others, with regard to their lliableness to early and unexpected death; but how is it, in fact? "How dieth the wise man? As the fool."

**GOD HAS LAID HIMSELF** under no obligations, by any promise, to keep any natural man out of hell one moment. God certainly has made no promises either of eternal life or of any deliverance or preservation from eternal death but what are contained in the covenant of grace, the promises which are given in Christ, in whom all the promises are yea and amen. But surely they have no interest in the promises of the covenant of grace who are not the children of the covenant, and who do not believe in any of the promises of the covenant, and have no interest in the Mediator of the covenant.

So that thus it is that natural men are held in the hand of God over the pit of hell. They have deserved the fiery pit and are already sentenced to it, and God is dreadfully provoked; His anger is as great toward them as to those who are actually suffering the executions of the fierceness of His wrath in hell. They have done nothing in the least to appease or abate that anger; neither is God, in the least, bound by any promise to hold them up one moment. The devil is waiting for them; hell is gaping for them; the flames gather and flash about them and would fain lay hold on them and swallow them up; the fire pent up in their own hearts is struggling to break out, and they have no interest in any mediator; there are no means within reach which can be any security to them. In short, they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God.

The use may be of awakening to unconverted persons. This that you have heard is the case of everyone of you

who are out of Christ. That world of misery, that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open, and you have nothing to stand upon, nor anything to take hold of. There is nothing between you and hell but the air; it is only the power and mere pleasure of God which holds you up.

**THE WRATH OF GOD** is like great waters which are dammed for the present: they increase more and more and rise higher and higher till an outlet is given. The longer the stream is stopped, the more rapid and mighty is its course when once it is let loose. It is true that judgment against your evil work has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt, in the meantime, is constantly increasing, and you are every day treasuring up more wrath; the waters are continually rising and waxing more and more mighty. There is nothing but the mere pleasure of God which holds the waters back, which are unwilling to be stopped and press hard to go forward. If God should only withdraw His hand from the floodgate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God would rush forth with inconceivable fury and would come upon you with omnipotent power. If your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, which keeps the arrow one moment from being made drunk with your blood.

The God who holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you and is dreadfully provoked; His wrath toward you burns like fire. He looks upon you as worthy of nothing else but to be cast into the fire; He is of purer eyes than to bear you in His sight. You are ten thousand times as abominable in His eyes as the most hateful and venomous serpent is in ours. You have offended Him infinitely more than ever a stubborn rebel did his prince. Yet it is nothing but His hand which holds you from falling into the fire every moment; it is ascribed to nothing else that you did not go to hell the last night which you were suffered to awake again in this world, after you closed your eyes to sleep. There is no other reason to be given why you have not dropped into hell since you arose in the morning but that God's hand has held you up. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking His pure eye by your sinful wicked man-

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## EDITORIAL

(Continued from page 3)

as ministers, never neglect to preach the Word of God with conviction and earnestness. As laymen we must avoid this pitfall by demanding of our ministers preaching that is thoroughly couched in the Word of God.

**OF EXTREME PERIL** to Pentecostal people is the temptation to exaggerate. Nothing is more destructive than this evil, and nothing should be more rigidly avoided, for it is a present temptation to everyone. Why there is any need

### EXAGGERATIONS

to exaggerate when we are telling of the blessings of the Lord is more than I can understand. When we exaggerate concerning our labors for the Lord, we are victims of pride and selfishness pushed to its farthest extent.

This terrible error is born out of one that is possibly more terrible that it—that of striving for a big report instead of laboring with a burden for the lost. Perhaps this peril is the most imminent and ominous of all to the Pentecostal faith. What if our churches kept no records and we made no report of our labors, would we still labor as earnestly for the salvation of sinners? In other words, do we toil as we do in order to make a good report, or is our drive a response to the compassion we feel for the lost? What would we do if no report or record were made and if no one ever knew of our efforts? The answer to this lies in each individual heart. When men are laboring for records and reports, which will bring recognition and position, instead of working for the Lord and for those who are not saved, it is no wonder that they will exaggerate and that they will give an inflated picture of their efforts and accomplishments. Where we labor solely in response to our passion for the ungodly, there is neither occasion nor desire to exaggerate, for the burden is still too heavy for those we have not succeeded in winning. Those who exaggerate, without realizing it, testify, in their exaggeration, to their lack of real concern for the unsaved. Their lack of sincerity in their labor, and the selfishness of their hearts.

These are but a few of the perils that lurk by the wayside to ensnare the Pentecostal people. I have not been presumptuous in presenting them, but only prayerful that they may reveal to all of us some of the things we must avoid and some of the things we must seek. I have not presented them because I feel that I am in a position to recognize them more than others, but it is an utterance of my heart as it searches itself and warns me of the things that must be avoided lest I become a castaway. If these things, then, are hazards to an individual of the Pentecostal persuasion, then they must also be hazards to the faith itself. Not all perils have been mentioned, and, no doubt, you will be able to name many that are just as pertinent and destructive as those I have discussed, for Satan's wiles are devious and beyond number.

The reason for mentioning these things has been to encourage us to examine ourselves lest there be therein some impediment that will mar us in the Master's hands. He has entrusted us with a divine, glorious, positive message that we must bear with faithfulness and sincerity. Paul admonishes us in carrying this message to walk circumspectly, not as fools but as wise. Let us look around ourselves and see what lurks to destroy us. Let us be wise and beware lest our enemy rob us of our experience and deprive us of our reward.

## SINNERS IN THE HANDS OF AN ANGRY GOD

(Continued from page 9)

ner of attending His solemn worship. Yea, there is nothing else which is to be given as a reason why you do not this very moment drop down into hell.

O sinner, consider the fearful danger you are in! It is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath which you are held over in the hands of that God whose wrath is provoked and incensed as much against you as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it and ready every moment to singe it and burn it asunder; and you have no interest in any mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you have ever done, nothing that you can do to induce God to spare you one moment.

## GIVE ATTENTION TO CHRISTIAN READING

(Continued from page 4)

deny the supernatural claims of God.

It must be said that there are some recent comic magazines (or rather, children's picture magazines) which are above this level. Some have been published which present stories that are of value and ideals that are high. Even pictured stories from the Bible are now presented on a plane that children appreciate. But these are a small minority compared to the flood which is growing into one of the biggest businesses of America. It would pay for you to ransack your Johnny's closet and, if you have not already done so, examine the type of comics which he devours. And remember, he is shaped by what he reads.

Junior hunts a hero, around whom he can shape his life. Who that hero will be depends largely on what he reads. In the realm of books every possible type of hero can be found. Recently I saw a narrative in which the exploits of Satan were honored, with praise accorded to his satanic name. On the other hand, stories abound across the pages of which move godly men, worthy as patterns for any boy. And remember again, Junior, too, is influenced by what he reads.

Frances faces decisions which will shape her life. Soon she must take the steps which will result in a home of her own. What does the future hold for her? How will she meet it? Love, courtship, marriage—she dreams, and her dreams are shaped by the stories which she reads. And read she must, for her hunger for experience drives her to enter into the lives of others. But only too often the stories which are her guide present only caricatures of life. Isn't it just possible that she could be guided into greater happiness if someone would take the trouble to help her in choosing what she reads?

There are good authors who face life squarely and interpret it at its best. They satisfy the desire to know, and they allow the reader to experience vicariously the conflicts, sorrows, and joys through which their characters live. But they find a purpose for life. They portray characters who will properly influence those who read. The books of many of those authors are among the immortal classics. Some of them are writers of today. Some of them write for periodicals which are just as accessible as the pulp which so many now read.

Let us join in a campaign to make Christian the reading in our homes. Check up on what you read. Enlist the members of your family. Spread the word to your friends. Since books and magazines play such a part in our lives, let's honor God in what we read!

## THE BIBLE AND MISSIONS

(Continued from page 5)

as a failure. Now He says to the Church, "Ye are my witnesses"—and if we fail, will He not also cast us aside?

**YOU WILL FIND** further proof of God's world-wide plan in the Prophets. A Gentile widow fed and housed Elijah; Elisha brought deliverance to the Gentile Naaman, and so on. The inclusion of Rahab and Ruth into the ancestral line of the Messiah is specific proof of God's plan for all. Perhaps the richest of all Old Testament teachings on missions is to be found in Daniel and Jonah.

Every section of the New Testament was written by a missionary, with its primary object that of meeting a missionary's need.

The Gospels are missionary documents. The name, itself, shows that "Gospel" means good news, news only to those who are told and good news only to those who hear it in time to act upon it.

At the birth of Jesus the angels announced, "Good tidings of great joy which shall be to all"—Americans? No, "to all people."

Listen to the words of Jesus: "The field is the world"; "I, if I be lifted up, will draw all men to me"; "I am the Light of the world"; "Other sheep I have, which are not of this fold, them also I must bring."

We could follow this mission plan through the New Testament, but let this suffice. This is enough to show that anyone who opposes missions or is even indifferent to the cause is out of harmony with God.

The book of Acts begins with the statements that Jesus gave commandments to His disciples whom He had chosen and that He spoke of things pertaining to the kingdom of God. Surely during these forty days of the resurrection period He would have reminded them of the very most important things. Let us see what His commandments were and what the things were which pertained to the kingdom. Search as you will through the last chapters of the Gospels and the first chapter of the Acts, and you will find only *one* specific thing mentioned that He said to them. Also notice that this one thing is not mentioned just once, but *five* times, once in each book—"the great commission." Read it in Matthew 28:18-20; "Go ye . . . teach all nations . . .," Mark 16:15; "Go ye . . . preach . . .," Luke 24:47—repentance reached; John 20:21, "Father sent me . . . send I you." Acts 1:8, "Ye shall be witnesses." Can you fail to see, from this fivefold record of the great commission, that the thought uppermost in the mind of our risen Lord was that this message be carried to *all the world*?

The very last words His disciples heard Him speak as He disappeared on a cloud were "Ye shall be my witnesses unto the uttermost part of the earth."

**MISSIONS**, then, was not just a part of the early Church. It was the foundation of that Church. Not just one of a number of equally important things, but it was the primary thing, the main drive, the supreme object in view.

Is the Church actually the "light of the world" as Jesus said? Then she must not shut herself up to enjoy her light, but she must send it out across the darkness of this sinful world.

The Standard Oil Company has a slogan, "Get the light to every dark corner of the world." There are places in Africa, Asia, and South America that have kerosene

lamps supplied by the Standard Oil Company but no gospel light sent by the Christian Church.

Is the Church actually an army of Christian soldiers? Then its chief function is to fight—not just have drill and dress parades. We are not fighting a defensive warfare, but an offensive one. We must take the fight into the devil's territory, using our twoedged Sword, and be victorious.

What measuring stick are you using to judge the success of your church? number in attendance? increase in tithes? new furniture for parsonage? These are all good, but not good enough. If it bears the name of Christ, it must also bear its full share of the load in carrying out His great plan and purpose for the world.

The Church does not have a real vision of a lost world. We are not gripped by a burning conviction that men everywhere are lost without Christ.

Pastors, the key to the mission program is in your hands. You have a most honorable position but one that carries great responsibilities. How are you discharging these matters that deal with missions? Here are a few suggestions:

1. Take a missions course yourself.
2. Subscribe for mission literature.
3. Start and keep up a mission program in your church. Preach missions once a month. Have a visiting missionary as you have an opportunity. Set aside one prayer meeting a month for missions. Organize a mission study class. Use mission topics in your Y.P.E. programs.
4. Giving must be stressed. Perhaps you think your church is too small and too poor to give to others. I can guarantee, on the authority of God's Word, that your church will be greatly revived if you will stir them up with an interest in the souls of men.

**GOD'S LAW** of giving is "freely ye have received, freely give." In 1 Corinthians 16:1, 2 Paul tells them how to give; viz., (1) deliberately ("let everyone of you lay by him in store"), (2) systematically ("upon the first day of the week"), (3) proportionately ("as God hath prospered you").

Prayer and preaching are coessentials of the ministry. Prayer is your priestly function—you contact God on behalf of needy men. Preaching is prophetic—you contact men in behalf of God.

When you rely upon education, you get what education can do. When you rely upon eloquence, you get just what eloquence can give. But when you rely upon prayer, you get what God can do.

Let us seek deeper into God's Word for His plan for our lives in connection with missions. Should I *go, give, or pray*?

## THE FORGOTTEN MAN

(Continued from page 7)

ing, read the handwriting, pronouncing immediate judgment upon the royal sinner. He was, indeed, the man of the hour.

Let no ambassador of Christ bemoan the fact that carnal men do him no honors. Be faithful to the call. You will be called in, and those who ignored you in the past will eagerly await your word. You will be vindicated at last for your personal faithfulness in the presence of those with whom you were the forgotten man, and in the presence of Him who has committed a dispensation of the gospel to you, placing you in the ministry.

## reports

### THE IOWA STATE CAMP MEETING

August 10, 1953, will long be considered a red-letter day for members and friends of the Church of God in Iowa, for the initial night of our Iowa camp meeting opened at the Hickory Grove Campground on this date. People from one end of the Hawkeye State to the other had begun to assemble. Services for this opening evening were really good, the devotions being led by the one and only Ancel Newton, pastor of the Jefferson Church. Following him, Brother J. L. McCoy, the state overseer, made everyone feel genuinely welcome. Climaxing the program for this night was a great evangelistic message brought by our night speaker, Reverend James A. Cross, overseer of South Carolina, who was accompanied on the trip by Sister Cross and two of the sons. From this service forward interest continually mounted, and reached a grand climax the following Sunday night, which marked the closing of this eventful camp meeting. The evangelistic fervor increased night after night until the altar was filled with seekers, many of whom received a definite Pentecostal experience.

The morning speaker was Reverend Cecil Truesdell, pastor of the Lynnvill Church.

A special speaker who is always welcome in this great state is our Assistant General Overseer, Reverend Houston R. Morehead. His thoughtfulness and leadership qualities have won for him the esteem of all who are privileged to know him. His uplifting messages convinced us that we are not independent of each other, but must rely on the support and help of one another for Christian growth and endeavor. Sister Morehead accompanied him on this visit, and her singing and piano accompaniment were features of the services.

Another welcome guest was Reverend R. R. Walker, Superintendent of the Church of God Orphanage. With him were Sister Walker and Kenneth. Brother Walker's messages were enjoyed by the entire congregation, and the new electrical machine showing various scenes of our Orphanage in full color was indeed a revealing thing to our people as a whole.

Also present were Reverend R. Leonard Carroll and wife. Brother Carroll is President of Lee College, and presented us with the facts concerning our church educational institution. Surely it should have the support of all members everywhere. Somehow, the fire of preaching revived in the bones of Brother Carroll, and he wound up preaching an old-time Pentecostal message that brought an enthusiastic response.

Representing the Missions Department were Brother and Sister McLean, home on furlough from Cuba, where Brother McLean superintends the work. This couple was accompa-

nied by their little son. We could not close the report here without saying that Brother McLean brought a splendid message on missions.

A temperance message, supported by statistical facts, was presented to the audience by Mr. Harold A. Young, Superintendent of the Iowa Temperance League, Inc. Mr. Young was a welcome guest, and we are certain his stand on the liquor issue was backed by our membership whole-heartedly.

Reverend Charles Dykstra, a Hollander who came to America at the age of twenty-five, and who now, at eighty-four, with his good wife, is our Orphanage representative for Iowa.

Last of all, the good state overseer worked untiringly to obtain a favorable place for the campground, and then with a stroke of organizational genius laid the plans for a very successful management of this camp meeting. He was never too busy to help those who needed his attention. We feel that Brother McCoy has won the esteem and friendship of all who know him. His good wife, Mrs. J. L. McCoy, was in charge of the Youth, Sunday School, and Ladies' Willing Workers programs, besides bringing a very splendid message on Sunday afternoon.

For this pioneer state, we feel that the missions offering was exceptional. The cash offering was \$852.23, and pledges to be paid within thirty days were \$165.00, making the on-the-spot, camp meeting offering \$1,017.23. Added to this for the grand total were the district convention offerings which had been previously taken. They were \$951.00, and this, merged with the other total, figured the grand state total at the camp meeting to be \$1,963.23. This was \$1,370.47 more than last year's offering.

Also, the Orphanage offering for the year was \$946.14. We are very proud of this sum and the worthy cause to which it is devoted.

We wish to extend thanks for the camp site so generously furnished by the local First Church of the Open Bible in Ottumwa, a beautiful southeastern Iowa city of 45,000 population. The camp site is known far and wide as the Hickory Grove Campground, and is favorably located five miles south of Ottumwa, on Highway 63. The main buildings are a large tabernacle, cottages for the management and many of the members, a dormitory for the women, a modern cafeteria, lunch stand and refreshment stand. Also, there are convenient restrooms and permanent floors over which tents may be erected. A large neon red cross shining out from the hillside greets the travelers on the highway for miles, and points the way to this outdoor sanctuary. We especially direct our thanks to Pastor

L. C. Card, our brother in the Open Bible movement, for his attention and help in making our use of this fine camp a real pleasure.

Many other Iowa pastors and preachers, as well as the laity, brought inspiring messages and otherwise gave a good account of themselves. We only wish space would allow personal mention of these fine people.

From the state overseer and Board go a hearty vote of thanks to the best people in Iowa, the membership of the Church of God, whose fine efforts and fellowship have made this our finest year to date and the stepping stone to a better one. You have demanded your place out here on the firing line and have conducted yourselves well. A great part of the load of evangelization and consolidation is being carried by you. Thanks for proving we could depend on you. We're with you for a greater Church of God in Iowa. —Cecil M. Truesdell, Reporter.

NASHVILLE, Tenn.—Since Aug. 26, 1952, our membership has increased from 7 to 62. Our Sunday School attendance is over 100.

We have had some of the best evangelists. Many received the Holy Ghost in the audience and many were healed. We thank God for all He has done. We appreciate our pastor and his wife, Brother and Sister Caraway, and the girls.

The Lord has blessed us in that the payments on the church property are met on time, and we are now building more Sunday School rooms.—Mrs. Hessie French, Clerk.



Above is a picture of the Vacation Bible School at the Statenville, Georgia, Church of God, which convened June 7 through June 12. The average attendance was 67, record attendance 82, and offering \$21.89. The Beginners held the attendance banner while the Juniors kept the offering banner most of the time. There were 36 who had perfect attendance, and 48 certificates were awarded.—Mrs. F. H. Henderson, Sunday School Secretary.

WESTWEGO, La.—We, of the Hara-han Church of God, of which Rev. Albert Ruiz is the pastor, are greatly encouraged at this time as we are now holding services on the site which God has given us to erect a church building. We are using a tent at this time; however, we are anxious to get the building up before winter. We appreciate the work of our Willing Workers' Band.

Although we are few in number, the Lord is with us. He has guided us to the work in this spiritually needy community. He has been leading us since the first cottage prayer meeting, and He will be with us until the last nail is driven into the new church, and "even unto the end of the world."—Mrs. Lucille J. Wilbratte, Clerk.

MONROE, Mich.—We have just moved into our new church building at 144 Rosalie Street. This new church was organized by Brother Cross. Rev. George Lewis is our pastor. The Lord is blessing us in every way.—Mrs. Gracy Redmon, Clerk.



Rev. W. E. McAlister, General Superintendent of The Pentecostal Assemblies of Canada, who will be one of the Special Speakers at the 6th Annual Convention of the Pentecostal Fellowship of North America at Charlotte, N. C., October 27-28-29, 1953.

All are cordially invited to attend the Annual Convention of the Pentecostal Fellowship of North America at the Armory Auditorium, Charlotte, N. C., October 27-28-29, 1953.

Come for a time of spiritual refreshing and inspiration.

For accommodation address: Hospitality Committee, 1501 Parkwood Avenue, Charlotte, N. C. Phone: 3-7287.

Be noble! and the nobleness that lies  
In other men, sleeping, but never  
dead,

Will rise in majesty to meet thine own.

—James Russell Lowell.

## revivals

### ALABAMA

BIRMINGHAM, Ala.—According to a telephone call from Pastor Cecil Knight, the Pike Avenue Church of God is now in an outstanding revival. After the first week of services, 24 have been saved and 20 have received the Holy Ghost. Rev. Stanley Rippetoe is the evangelist. Brother Knight feels that the revival is only beginning and will continue in the measure it has started.

### FLORIDA

WHITE SPRINGS, Fla.—We have just closed a great 8 weeks' revival, with Sister Onez King, of Bainbridge, Ga., and her brother, Rev. Denmark of Iowa. There were 30 saved, 22 sanctified, 20 filled with the Holy Ghost, 15 baptized in water, and 10 added to the church. The address of Sister Onez or Brother Denmark is Route 3, Bainbridge, Ga.—Mary Brown, Y.P.E. President.

### GEORGIA

DALTON, Ga.—We wish to report a very successful revival, with Reverend Dolle A. King, at Atlanta, as evangelist.

God met with us in a mighty way. There were 17 saved, 2 sanctified, 2 filled with the Holy Ghost, 4 added to the church, and the church blessed.—C. H. Chambley, Pastor.

### KANSAS

WINFIELD, Kans.—We have just had one of the greatest revivals we have ever had. The services moved under the divine guidance of the Holy Ghost. The gifts of the Spirit were in operation in every service. It was a glorious upper room. Sister Clarence Savchanko, formerly a teacher of music at Lee College and Northwest Bible and Music Academy, was the speaker. Four were saved, 2 sanctified, 2 baptized in the Holy Ghost, and many healed. Our Sunday School record has been broken twice.—Rev. Milbert Haar, Pastor.

### LOUISIANA

GRAYSON, La.—In our 6 weeks' revival six were saved, 6 sanctified, 4 baptized with the Holy Ghost, 12 baptized in water, and 12 added to the church. Rev. William Vick Stamper, our pastor, began the revival. Brother Jenkins, Brother Arnold Thornton, and Brother Earl McKinzie preached 2 weeks, and Brother H. A. Williams preached 2 weeks.—Marshal B. Harrelson, Clerk.

### MISSISSIPPI

COLUMBIA, Miss.—We had a great tent revival, with Rev. Ernest Angley and wife as evangelists. The Morgan Town District cooperated. Over 200 were saved, many healed of all manner of diseases and affliction, and a

great number sanctified and filled with the Holy Ghost. We thank God for sending Brother and Sister Angley to Columbia.—Judge Nolen, Pastor.

### NEBRASKA

FAIRBURY, Nebr.—We have just had a great revival, with Rev. J. R. Roper as evangelist. Two were baptized in water, 2 joined the church, and many sick and oppressed healed and delivered. We appreciate our good state overseer, Rev. W. R. Collins, and his family.—Rev. Elbert O. Burns, Pastor.

### NORTH CAROLINA

#### Telegram

WEST ASHEVILLE, N. C.—Great revival sweeps West Asheville, N. C., church. Saints are stirred. Great crowds in attendance nightly. Large numbers received the Holy Ghost. Fifty-two saved, 36 added to the church. Roland Verrico, evangelist.—A. V. Childers, Pastor.

CONCORD, N. C.—We have been blessed with a wonderful revival under the ministry of Rev. Villard McCrary, of Anderson, S. C. There were 41 saved, 31 sanctified, 17 baptized with the Holy Ghost, 23 baptized in water, and 20 added to the church. The Lord blessed in a marvelous way. Brother McCrary is a great evangelist.—C. M. Roseman, Pastor.

### WEST VIRGINIA

PAW PAW, W. Va.—We have just had a 2 weeks' revival, with 14 saved, 8 sanctified, 3 baptized with the Holy Ghost, and 11 added to the church during the month of August. Several also testified of healing. The revival began with Edward G. Grey as evangelist. Brother Charles R. Ritchie concluded the revival. Both were wonderful men of God.

All previous Sunday School and Y.P.E. records were broken. We praise the Lord for our good pastor and his wife, Rev. and Mrs. M. A. Johnson.—Doris Leach, Clerk.

CHRISTIAN, W. Va.—We have just had a two weeks' revival, with the Rev. J. P. Spitzsbergen, of Lansing, Mich., as the evangelist. There were 80 saved, 60 sanctified, and 60 filled with the Holy Ghost.

We truly appreciate the spiritual necessities that Brother and Sister Spitzsbergen brought to our church. We also appreciate our good pastor, Rev. Burton Webb, and his family.—Gerald Trent, Clerk.

MARFRANCE, W. Va.—The church has just had a wonderful revival with Sister Margaret Flowers, of Pennsylvania, as evangelist. The Holy Ghost was present in each service. Thirty were saved, 10 sanctified, 10 baptized with the Holy Ghost, and 14 baptized in water.—W. W. Davis, Reporter.



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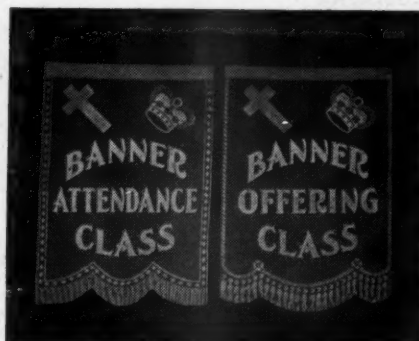
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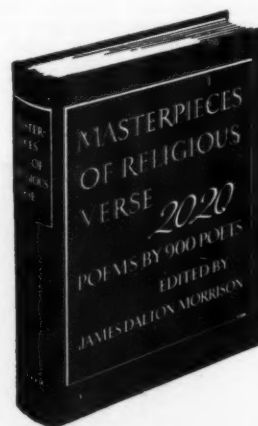
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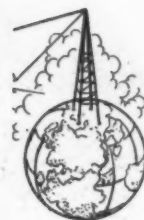
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# religious news



## COUNTRY CHURCHES GAINING IN NUMBER

NEW YORK (EP) A special feature article by George W. Cornell, Associated Press, declares that country churches—what's left of them today—are making a lively comeback. "They were dying off pretty fast for a while," said Dr. Thomas Alfred Tripp, head of the Congregational Christian Churches Department of Town and Country. "But they're picking up strength now." For two decades, up to World War II, rural churches in America were closing at the rate of about 1,000 a year. Hundreds continued to fall by the wayside up to 1950. Many still are in a shaky condition.

"But I don't think many more will be lost," said Don F. Pielstick, head of the Town-Country Department of the National Council of Churches. "What we lose one place, we now are gaining somewhere else. I see quite an encouraged day ahead, with new programs and a new type rural minister. Rural America is going to be better served by its churches during the next 10 years than ever before."

A big factor in curbing the casualty toll has been the development by nearly all major denominations of intensive, national programs to pump new life into the faltering rural churches. All kinds of techniques, plans, and strategies have been put into action for waking up the sleepy little church at the crossroads. Social researchers have canvassed the countryside. Seminars are channeling students into the rural ministry, not just as a training ground, but to make a profession of it. Financial aid has flowed out from city headquarters. Rural church federations have popped up all over. Conferences and seminars to guide country preachers have become about as numerous as weeks in the year. A series of stunning blows combined to kill off more than 20,000 rural churches since the 1920's. Mechanized farming shrank rural population, so did the depression and "Dust Blown" migrations. Cars and good roads made the nearby church less essential. Defense industries also sapped farm life. Population movement to the cities still is going on.

Other influences, authorities said, also hurt the rural church—poor preaching, lack of money, too little planning or leadership, and a resulting indifference and weak church morale.

Dr. Tripp listed these key means for giving a poor rural church stability: A

good building; systematic financing; a list of prospective members in the community; an all-around program for all age groups; lay officials to run the church, rather than the minister alone; a sound parish organization often in conjunction with other churches; good community relations, and a theologically well-grounded pastor. Pielstick said the biggest trouble now is among rural churches in the southeastern United States, where changes in the farm scene were more recent because of the slower mechanization of cotton farming, among other things. "This is still the great testing period for rural churches in the Southeast," he said.

(EP) Generally accepted estimates: Improved conventional fission (A-bomb uranium-plutonium) bombs equal 200,000 tons of TNT, inflict destruction in a target area 2 miles wide, dwindling destruction for 6-7 miles from "ground zero."

A hydrogen bomb might equal 2 million tons of TNT, devastate a circle 10-20 miles in diameter, cause damage and death from burns throughout an area 40 miles wide.

## EISENHOWER APPROVES TESTAMENT DISTRIBUTION

NEW YORK (EP) President Eisenhower's deep personal concern for the suffering and misery of the Korean people and his firm belief in the power of the gospel are mirrored in his recent letter to The Pocket Testament League. Written at the White House on July 11, the letter gives the President's warm endorsement of the League's campaign of mass evangelization and Scripture distribution in Korea.

In his letter, President Eisenhower said: "Man's dignity and freedom, the cornerstone of our structure of free government, have their source and substance in deeply felt religion. In the highest sense the Bible is to us the unique repository of eternal spiritual truths. In the most tangible sense, it is the ultimate and indispensable source of inspiration for America's life in freedom. By enabling men to renew, in their minds and spirits, the religious concepts of equality, justice, and mercy, the Pocket Testament League, and all others engaged in distributing the Bible, have dedicated themselves to a noble work."

The signing of the truce has given a new impetus to the PTL campaign of evangelization and Scripture distribution in Korea. PTL gospel teams

are feverishly working among civilians and soldiers. As American relief agencies rush food and clothing to Korea to alleviate physical suffering, the Pocket Testament League is speeding the Word of God to the people of Korea to help heal the heart-break of three bitter years of war.

The toll of U. S. casualties in Korea reached 140,546, and will climb higher before final statistics are released. The estimated cost has been placed at 15 billion dollars.

## PROTEST WOMEN'S DRESS IN WINONA LAKE

WINONA LAKE, Indiana (EP) Petitions protesting the scanty dress worn by some women and teen-age girl visitors to this summer resort area are being circulated here. The petitions are expected to be filed with the board of directors of the Winona Lake Christian Assembly with the request that the latter demand legal action by the Winona Lake Town Board. The Christian Assembly has been instrumental in promoting Winona Lake as a summer convention site for religious groups, primarily those of a conservative or evangelistic nature, over the past several decades. At the same time, this area has continued to attract an increasing number of ordinary vacationers.

The eight-day convention of Jehovah's Witnesses in New York City broke two Witness records for: (1) mass baptism, with 4,640 new members immersed in five hours; (2) assembly attendance, with some 116,802 packed in and around Yankee Stadium, and another 49,027 in a tent-and-trailer camp across the river in New Jersey.

## AUTO THEFTS REACH NEW PEAK

WASHINGTON, D. C. (EP) FBI Director J. Edgar Hoover today reported that 215,310 cars were stolen in 1952, an average of 588 a day. Total value of the autos was estimated at \$228,000,000. Hoover said that automobile theft reached a five-year peak in the fiscal year that ended last July 1 and that 4,314 persons were convicted of violating the law which makes it a federal crime to transport a stolen car across state lines. This was the highest peak since 1948 and was an increase of 343 cars over the 1952 fiscal year.

During the 1952 calendar year, auto thefts represented an increase of 9.3 per cent above the previous year, he said.

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**ST. LUKE, 11** *The good Samaritan.*

33 But a certain "Sā-mār'-i-tān, as he journeyed, came where he was: and when he saw him, he had compassion on him.	John 4. 9. kno 10 and that 11 you ston
34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought	Math. 7. 8.

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